

ST. MARGARET OF SCOTLAND ANGLICAN CHURCH

161 Hanmer St. W., Barrie, On L4N 7S1 (705) 721-9528
www.stmargaretbarrie.ca Email: stmarg@rogers.com Fax: (705) 721-9455



Sunday, April 11th, 2021

Incumbent	The Rev. Simon Bell	(416) 570-6898
Honorary Associate	Alex Hewitt	(705) 333-6650
Rector's Warden	Grant Robinson	(705) 726-0147
People's Warden	Peter Beckett	(705) 733-1741
Deputy Rector's Warden	David Paradis	(705) 329-2129
Deputy Rector's Warden	Pauline Cook	(705) 737-0605
Deputy People's Warden	Doug Court	(705) 728-6659
Deputy People's Warden	Laura Johnston	(705) 322-2186
Office Administrator	Colleen Hamann	(705) 728-8761
Treasurer	Joy Packham	(705) 721-4482
Envelope Secretary	Pam Kernen	(705) 733-5286
Sunday School Superintendent	Eileen Cunningham	(705) 715-8468
Lay Associate, Missional	Beth Steffler	(705) 728-1543
Lay Associate, Pastoral	Amy Pauley	(613) 404-3349
Prayer Chain	Gail Jones	(705) 726-4221
Chancel Co-ordinator	Diane MacCormack	(705) 734-2957
Flower Chancel	Sharon Zacchigna	(705) 252-0731
Music Directors	Gayle Haley	(705) 728-3859
	Craig Snider	(705) 722-1117
Custodians	Chanda Farrell	(705) 828-7186
	Dave Flavelle	
Sidesperson Co-ord.	Kevin LeMoine	(705) 252-6528
Audio/Visual	David Paradis	

SECOND SUNDAY OF EASTER

April 11, 2021

11:00 a.m. Morning Prayer

OPENING HYMN

Celebrant: Alleluia! Christ is risen.

People: The Lord is risen indeed. Alleluia!

Celebrant: Praise the God and Father of our Lord Jesus Christ.

People: He gave us new life and hope by raising Jesus from the dead.

Celebrant: Rejoice, then, even in your distress.

People: We shall be counted worthy when Christ appears.

Celebrant: God has claimed us as his own.

People: He called us from our darkness into the light of his day.

Celebrant: Alleluia! Christ is risen.

People: The Lord is risen indeed. Alleluia!

Have you believed, Thomas, because you have seen me? Blessed are those who have not seen and yet believe.

John 20.29

VENITE

Psalm 95.1-7

Reader: Come, let us sing to the Lord;

People: let us shout for joy to the rock of our salvation.

Reader: Let us come before his presence with thanksgiving

People: and raise a loud shout to him with psalms.

Reader: For the Lord is a great God,

People: and a great king above all gods.

Reader: In his hand are the caverns of the earth,

People: and the heights of the hills are his also.

Reader: The sea is his for he made it,

People: and his hands have moulded the dry land.

Reader: Come, let us bow down, and bend the knee,

People: and kneel before the Lord our maker.

Reader: For he is our God and we are the people of his pasture and the sheep of his hand.

People: Oh, that today you would hearken to his voice!

THE PSALMS

Psalm 133

How very good and pleasant it is when kindred live together in unity!

It is like the precious oil on the head, running down upon the beard, on the beard of Aaron, running down over the collar of his robes.

It is like the dew of Hermon, which falls on the mountains of Zion. For there the LORD ordained his blessing, life forevermore. Glory to the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now and will be for ever.

People: **Amen.**

THE PROCLAMATION OF THE WORD

The Readings

A READING FROM THE BOOK OF ACTS 4:32-35

32 Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. 33 With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. 34 There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. 35 They laid it at the apostles' feet, and it was distributed to each as any had need.

The word of the Lord.

People: **Thanks be to God.**

A READING FROM THE FIRST BOOK OF JOHN 1:1-2:2

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life--this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us--we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete.

This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

The word of the Lord.

People: Thanks be to God.

THE HOLY GOSPEL OF OUR LORD JESUS CHRIST ACCORDING TO JOHN (20:19-31)

People: Glory to you, Lord Jesus Christ.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you." After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you." When he had said this, he breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."

But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger in the mark of the nails and my hand in his side, I will not believe." A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe."

Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

The Gospel of Christ.

People: Praise to you, Lord Jesus Christ.

REFLECTION

The Christian Community is a Confessing Community

It could be argued that the entire Biblical narrative – from Genesis to Revelation – is the story of God's endeavour to reconcile humans to God's self, to creation and to humanity. By the time we get to John's letters to the early church that theology of "redemption" (God saving humanity from itself) is well established. So John writes, in reference to Christ, "We declare to you what was from the beginning, what we have heard, what we have seen with our own eyes, what we have looked at and touched with our hands, concerning the word of life—this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and revealed to us—we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with the Son Jesus Christ. We are writing these things so that your joy may be complete."

The key word in all of those references to hearing, seeing and touching is fellowship or *kiononia*. For the early church it was not simply about joining the social club or being able to stay after church for coffee or making a few friends in the faith community. *Kiononia* carries with it the understanding of living a reconciled life within community. One where we are reconciled in the power of the Holy Spirit with God the Father and Jesus Christ the Son. One where we are reconciled to "us" – the community of those who choose to follow Christ and, by implication, to ourselves in a way that brings a deep and abiding joy within us.

John assumes that reconciliation starts in a radical disposition – namely living in the light - “This is the message that we heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus cleanses us from all sin.”

In John’s Gospel (8:12) Jesus proclaims, “I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.” When we follow Christ, we chose to live out that personification – to not have bits and pieces of ourselves hidden from God and from each other. There is nothing hidden in Jesus’ agenda – what you see, touch, hear and sense is what you get folks.

You see the test of our faithfulness to Christ is to be found in our transparency – the ability to live out our true selves in Christ. John talks of this as “walking in the light” as an active state of being illuminated, open and vulnerable to the world. In contrast to us being hidden in the darkness and where our lives are a fabrication – a sort of camouflage that helps us to blend unnoticed in a way that hides our true intention. It is this form of illuminated self that is the grounds of our fellowship and reconciliation, because we know what we are getting in to and what we are committing ourselves to. And that is the foundation of our life of confession or – to put it in John’s words – the grounds of our forgiveness.

So, what does that mean in practical terms?

Firstly, following Jesus involves us living at the raw edge of relationships where we are deeply honest about how we are impacted by others and how we impact others. Here reconciliation is not simply patching things over, letting bygones be bygones or living in that nice passive-aggressive world where we act as if nobody has offended us. True reconciliation is confronting the demons deep within ourselves and our world and naming them for what they are and then – and only then – seeking forgiveness and pardon that gives us a fresh foundation on which to build healthy and reconciled relationships.

But, simultaneous, we need to seek reconciled in a place of safety or with the recognition that the one we have offended or who has offended us is beyond our capacity to reach. Rather than being tied to this hurt sometimes it is healthier for us to know that God has forgiven us or that God knows we have forgiven them.

In addition, sometimes good discretion is required. It is worth asking whether it is in the best interest of those involved if others know. I think there is a constant danger in the church that we happily let our dirty laundry fly or we drag the sins of others into the public realm in order to make ourselves look good. It is constructive to include parts of our community in the conversation and reconciliatory process if they are immediately impacted by it, but so unhelpful when we hammer ourselves over the head in public or drag others through the mud as a public spectacle. That is why there is such a thing as confidentiality and the silence of the confessional.

It is helpful to think of those key areas of our lives where we know God is at work in us and to deal with them during the Confession. It is that attentiveness that is important to our growth, rather than a slap stick approach that says, “Sure I have sinned and now forgive me so I can move on.” Simultaneously, we need to hear the Absolution to remind ourselves that God does forgive us and that we can move on.

Finally, forgiveness is a journey both for ourselves and those who sin against us where reconciliation should alter the nature of the relationship between people – and that takes time. True forgiveness and reconciliation involves the equalizing of the relationship so that both parties face each other, confess their wrong and offer forgiveness. Sure, we can forgive without reconciliation, but that is only part of the Gospel narrative. The fullness of the Gospel assumes that the end goal is reconciliation – the entering into *kiononia*/fellowship with another.

People: **Amen**

AFFIRMATION OF FAITH

The Nicene Creed

Celebrant: Let us confess our faith, as we say,

People: We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one being with the Father.

Through him all things were made.

For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried.

On the third day he rose again in accordance with the scriptures; he ascended into heaven and is seated at the right hand of the Father.

I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father.

With the Father and the Son he is worshipped and glorified.

He has spoken through the prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

INTERCESSIONS AND THANKSGIVINGS

15 Easter

(In joy and hope let us pray to the source of all life, saying, "Hear us, Lord of glory!")

Celebrant: That our risen Saviour may fill us with the joy of his holy and life-giving resurrection, let us pray to the Lord.

People: Hear us, Lord of glory!

Celebrant: That isolated and persecuted churches may find fresh strength in the Easter gospel, let us pray to the Lord.

People: Hear us, Lord of glory!

Celebrant: That he may grant us humility to be subject to one another in Christian love, let us pray to the Lord.

People: Hear us, Lord of glory!

Celebrant: That he may provide for those who lack food, work, or shelter, let us pray to the Lord.

People: Hear us, Lord of glory!

Celebrant: That by his power wars and famine may cease through all the earth, let us pray to the Lord.

People: Hear us, Lord of glory!

Celebrant: That he may reveal the light of his presence to the sick, the weak, and the dying, that they may be comforted and strengthened, let us pray to the Lord.

People: Hear us, Lord of glory!

Celebrant: That he may send the fire of the Holy Spirit upon his people, that we may bear faithful witness to his resurrection, let us pray to the Lord.

People: Hear us, Lord of glory!

The Collect

Almighty and eternal God, the strength of those who believe and the hope of those who doubt, may we, who have not seen, have faith and receive the fullness of Christ's blessing, who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

People: Amen.

The Lord's Prayer

Celebrant: And now, as our Saviour Christ has taught us, we are bold to say,

People: Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

DISMISSAL

Celebrant: Let us bless the Lord.

People: Thanks be to God.

NOTICES

BLESSING:

Celebrant: The Lord bless us and keep us. The Lord make his face shine on us and be gracious to us. The Lord look upon us with favour and grant us peace.

People: Amen.

Closing Hymn

Service of Morning Prayer taken from the The Book of Alternative Services. Copyright 1985 by the General Synod of the Anglican Church of Canada.

Biblical texts taken from the New Revised Standard Version Bible, copyright © 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

+++++

Assisting Rev. Simon today:

Celebrant/Preacher: The Rev. Simon Bell
Video: Simon Bell/David Paradis

This morning in our worship we remember in our prayers those of our family and friends who have immediate needs and concerns:

Carl; Mark & Erin; Amy Pauley & Family; Wendy; Adara; Jean Glionna; Sarah & Dee; Kaus; Brenda Jessem; Shirley; Bobby Paradis & Family; Marg Thomas & Family; Lyon's Family; Jodine; Lynda Raye; Frank Kilravey; Rhonda; Sherrie O.; Jane Tutty; Edison's Family & his Teacher who has Covid; Bill and Ann Canning; Tanya North; Brenda & Brian; Derek; Theresa & Pete; Jaxon Croft; Ron & Jane Lewis; Michelle & Ian Sinclair; Sean; Kevin H.; Sophia L; Amanda Stewart; Kathryn

The names below are people in need of ongoing prayers for various reasons so we ask you to please continue to pray for them and their continuing need of God's healing touch and grace:

Marilyn Foley; Kadeem Broomes; Diane M.; Bill Snow; Deborah Hall; Owen; Mark & Winnie; Staff and Residence at Roberta Place; Brian W.; Cecilia Mowat; Jen Galicinski; Sheri Scott; Arlene; Joan Gough; Lorraine W; Stephanie; Fr. Murray; Amy P. & Family; Marg Abbott; Livia & Neil Purcell; Jordan; Margie Mills; Eunice Merrett; Jean Wallace; Nancy Dodds; Lee & Jeannie Martin; Bill & Cathy Gray; Wendy Goodyer; Donna Wilson; Garn Mennell; Margaret & Gordon Kennedy; Paul & Rose McIntyre; Jim Tomkins; Do Saunders; Jefferson Jr.; June Osolin; Martin & Stephen Bertelsen; Tanya Wade-Vargas.

In the Anglican Cycle of Prayer we pray for:

The Church of the Province of the Indian Ocean.

In the Toronto Diocesan Cycle of Prayer we pray for:

Huronian Deanery